



In the name of Allah: the Compassionate, the Merciful

سورة السجدة

AS-SAJDAH

Name

The Surah has been entitled As-Sajdah after the theme of *Sajdah* (prostration) as expressed in verse 15.

Period of Revelation

From the style of the Surah it appears that it was sent down during the middle Makkah period, more particularly in its initial stage, for one does not find in its background that severity of the persecution and tyranny which one finds in the Surahs sent down in the later stages.

Theme and Topics

The main theme of the Surah is to remove the doubts of the people concerning *Tauhid*, the Hereafter and the Prophethood, and to invite them to all these three realities. The disbelievers of Makkah, when they talked of the Holy Prophet in private, said to one another, "This person is forging strange things sometimes he gives news of what will happen after death. He says: when you have become dust, you will be called to render your accounts, and there will be Hell and Heaven. Sometimes he says: these gods and goddesses and saints are nonentities: One God alone is the Deity. And sometimes he says: the discourses which I recite are not my own but Allah's Word. All these are strange things which he presents." The answer to these doubts and misgivings forms the theme and subject matter of this Surah.

In this connection, the disbelievers have been told: "Most certainly it is Allah's Word, which has been sent down in order to arouse a people who are sunk in heedlessness, being deprived of the bounties and blessings of Prophethood. How can you call it a fabrication when its having been sent down from Allah is manifest and self evident?"

Then, they have been asked, "Use your common sense and judge for yourselves which of the things presented by the Quran is strange and novel? Look at the administration of the heavens and the earth: consider your own creation and structure. Don't these things testify to the teaching which this Prophet is presenting before you in the Quran? Does the system of the universe point to *Tauhid* or to *shirk*? When you consider this whole system and your own creation, does your intellect testify that the One Who has given you your present existence, will not be able to create you once again?"

Then a scene of the Hereafter has been depicted, the fruits of belief and the evil consequences of disbelief have been mentioned and the people exhorted to give up disbelief even before they meet their doom and accept the teaching of the Quran, which will be to their own advantage in the Hereafter.

Then they have been told: It is Allah's supreme Mercy that He does not seize man immediately for his errors to punish him finally and decisively but warns him beforehand by afflicting him with small troubles and hardships and calamities and losses and strokes of misfortune so that he may wake up and take admonition.

Then it is said: "This is not the first and novel event of its kind that a Book has been sent down upon a man from God. Before this the Book had been sent upon Moses also, which you all know. There is nothing strange in this at which you should marvel. Be assured that this Book has come down from God, and note it well that the same will happen now as has already happened in the time of Moses. Leadership now will be bestowed only on those who will accept this Divine Book. Those who reject it shall be doomed to failure."

Then the disbelievers of Makkah have been admonished to the effect: "See the end of the doomed communities of the past by whose ruined habitations you pass during your trade journeys. Will you like to meet the same doom yourself? Do not be deluded by the apparent and superficial. Today you see that no one is listening to Muhammad (upon whom be Allah's peace) except a few young men and some slaves and poor men, and he is being made the target of curses and ugly remarks from every side. From this you have formed the wrong impression that his mission will fail. But this is only a deception of your eyes. Don't you see the phenomenon in your daily life that a land previously lying absolutely barren starts swelling with vegetation and plant life everywhere just by a single shower of the rain though before this no one could ever imagine that under the layers of its soil there lay hidden such treasures of greenery and herbage?"

In conclusion, the Holy Prophet has been addressed to the effect: "These people mock at what you say and ask as to when you will attain this decisive victory. Tell them: when the time comes for the final judgment regarding you and us, believing then will not profit you at all. If you have to believe, believe now. But if you intend to await the final judgment, then await it as you please."

The Holy Quran

The Prostration

Sura # 32 – 30 Verses - Makkah

سورة السجدة

الم ﴿1﴾

AlifLam-Mim

الم

Translit	'Alif-Lām-Mīm
AhmedAli	الم
Jalandhry	لم
YusufAli	Alif Lam Mim.
M.Khan	Alif-Lām-Mīm. [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings.]
Pickthal	Alif. Lam. Mim
Shakir	Alif Lam Mim.

تَنْزِيلُ الْكِتَابِ لَا رَيْبَ فِيهِ مِنْ رَبِّ الْعَالَمِينَ ﴿2﴾

(there is) no	لَا	(of) the Book	الْكِتَابِ	The revelation	تَنْزِيلُ
(is) from	مِنْ	In it	فِيهِ	Doubt	رَيْبَ
		(of) the worlds	الْعَالَمِينَ	The Lord	رَبِّ

Translit	Tanzīlu Al-Kitābi Lā Rayba Fīhi Min Rabbi Al-'Ālamīna
AhmedAli	اس میں کچھ شک نہیں کہ یہ کتاب جہان کے پالنے والے کی طرف سے نازل ہوئی ہے
Jalandhry	اس میں کچھ شک نہیں کہ اس کتاب کا نازل کیا جاتا تمام جہان کے پروردگار کی طرف سے ہے
YusufAli	(This is) the revelation of the Book in which there is no doubt,— from the Lord of the Worlds.
M.Khan	The revelation of the Book (this Qur'ân) in which there is not doubt, is from the Lord of the 'Ālamîn (mankind, jinn and all that exists)!
Pickthal	The revelation of the Scripture whereof there is no doubt is from the Lord of the Worlds.
Shakir	The revelation of the Book, there is no doubt in it, is from the Lord of the worlds.

أَمْ يَقُولُونَ افْتَرَاهُ ۚ بَلْ هُوَ الْحَقُّ مِنْ رَبِّكَ لِتُنذِرَ قَوْمًا مَّا أَتَاهُمْ مِنْ نَذِيرٍ مِنْ قَبْلِكَ لَعَلَّهُمْ

يَهْتَدُونَ ﴿3﴾

He has fabricated it	افْتَرَاهُ ۚ	They say	يَقُولُونَ	Or	أَمْ
(is) the truth	الْحَقُّ	It	هُوَ	Nay	بَلْ
That you may warn	لِتُنذِرَ	Your Lord	رَبِّكَ	From	مِنْ
Has come to them	أَتَاهُمْ	Not	مَا	A people	قَوْمًا
Before you	مِنْ قَبْلِكَ	Warner	نَذِيرٍ	Any	مِنْ

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		May be guided	يَهْتَدُونَ	In order that they	لَعَلَّهُمْ
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Translit	'Am Yaqūlūna Aftarāhu Bal Huwa Al-Ĥaqqu Min Rabbika Litundhira Qawmāan Mā 'AtāhumMin Nadhīrin Min Qablika La'allahum Yahtadūna
AhmedAli	کیا وہ کہتے ہیں کہ اس نے خود بنائی ہے بلکہ یہ سچی کتاب تیرے رب کی طرف سے ہے تاکہ تو اس قوم کو ڈرائے جن کے پاس تجھ سے پہلے کوئی ڈرانے والا نہیں آیا تاکہ وہ راہ پر آئیں
Jalandhry	کیا یہ لوگ یہ کہتے ہیں کہ پیغمبر نے اس کو از خود بنالیا ہے (نہیں) بلکہ وہ تمہارے پروردگار کی طرف سے برحق ہے تاکہ تم ان لوگوں کو ہدایت کرو جن کے پاس تم سے پہلے کوئی ہدایت کرنے والا نہیں آیا تاکہ یہ رستے پر چلیں
YusufAli	Or do they say "He has forged it"? Nay, it is the Truth from the Lord that thou mayest admonish a people to whom no warner has come before thee: in order that they may receive guidance.
M.Khan	Or say they: "He (Muhammad SAW) has fabricated it?" Nay, it is the truth from your Lord, so that you may warn a people to whom no warner has come before you (O Muhammad SAW), in order that they may be guided.
Pickthal	Or say they: He hath invented it? Nay, but it is the Truth from thy Lord, that thou mayst warn a folk to whom no warner came before thee, that haply they may walk aright.
Shakir	Or do they say: He has forged it? Nay! it is the truth from your Lord that you may warn a people to whom no warner has come before you, that they may follow the right direction.

اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ ۚ مَا لَكُمْ مِنْ دُونِهِ مِنْ وَلِيٍّ وَلَا شَفِيعٍ ۚ أَفَلَا تَتَذَكَّرُونَ ﴿٤﴾

Created	خَلَقَ	(it is) He Who	الَّذِي	Allah	اللَّهُ
And all that	وَمَا	And the earth	وَالْأَرْضَ	The heavens	السَّمَاوَاتِ
Six	سِتَّةِ	In	فِي	(is) between them	بَيْنَهُمَا
He rose	اسْتَوَىٰ	Then	ثُمَّ	Days	أَيَّامٍ
None	مَا	The Throne	الْعَرْشِ ۚ	Over	عَلَى
As	مِنْ	Besides Him	مِنْ دُونِهِ	You have	لَكُمْ
Intercessor	شَفِيعٍ ۚ	And no	وَلَا	A protector	وَلِيٍّ
		You remember	تَتَذَكَّرُونَ	Will not	أَفَلَا

Translit	Allāhu Al-Ladhī Khalaqa As-Samāwāti Wa Al-'Arḍa Wa Mā Baynahumā Fī Sittati 'AyyāminThumma Astawá `Alá Al-`Arshi Mā Lakum Min Dūnihi Min Wa Līyin Wa Lā Shafī'in 'Afalā Tatadhakkarūna
AhmedAli	اللہ وہ ہے جس نے آسمانوں اور زمین کو اور جو کچھ ان میں ہے چھ روز میں بنایا پھر عرش پر قائم ہوا تمہارے لیے اس کے سوا نہ کوئی کارساز ہے نہ سفارشی پھر کیا تم نہیں سمجھتے
Jalandhry	خدا ہی تو ہے جس نے آسمانوں اور زمین کو اور جو چیزیں ان دونوں میں ہیں سب کو چھ دن میں پیدا کیا پھر عرش پر باٹھرا۔ اس کے سوا نہ تمہارا کوئی دوست ہے اور نہ سفارش کرنے والا۔ کیا تم نصیحت نہیں پکڑتے؟

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YusufAli	It is Allah Who has created the heavens and the earth, and all between them, in six Days, and then He established Himself on the Throne (of authority): ye have none besides Him, to protect or intercede (for you): will ye not then receive admonition?
M.Khan	Allāh it is He Who has created the heavens and the earth, and all that is between them in six Days. Then He rose over (Istawâ) the Throne (in a manner that suits His Majesty). You (mankind) have none, besides Him, as a Walî (protector or helper) or an intercessor. Will you not then remember (or receive admonition)?
Pickthal	Allah it is Who created the heavens and the earth, and that which is between them, in six Days. Then He mounted the Throne. Ye have not, beside Him, a protecting friend or mediator. Will ye not then remember?
Shakir	Allah is He Who created the heavens and the earth and what is between them in six periods, and He mounted the throne (of authority); you have not besides Him any guardian or any intercessor, will you not then mind?

يُدَبِّرُ الْأَمْرَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ ثُمَّ يَعْرُجُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ أَلْفَ سَنَةٍ مِمَّا تَعُدُّونَ



From	مِنْ	(every) affair	الْأَمْرَ	He arranges	يُدَبِّرُ
The earth	الْأَرْضِ	To	إِلَى	The heaven	السَّمَاءِ
To Him	إِلَيْهِ	It will go up	يَعْرُجُ	Then	ثُمَّ
Is	كَانَ	One day	يَوْمٍ	In	فِي
Years	سَنَةٍ	A thousand	أَلْفَ	The space of which	مِقْدَارُهُ
		You count (of) the unseen	تَعُدُّونَ	Of what	مِمَّا

Translit	Yudabbiru Al-'Amra Mina As-Samā'i 'Ilā Al-'Arđi Thumma Ya`ruju 'Ilayhi Fī Yawmin Kāna Miqdāruhu 'Alfa Sanatin Mimmā Ta`uddūna
AhmedAli	وہ آسمان سے لے کر زمین تک ہر کام کی تدبیر کرتا ہے پھر اس دن بھی جس کی مقدار تمہاری گنتی سے ہزار برس ہوگی وہ انتظام اس کی طرف رجوع کرے گا
Jalandhry	وہی آسمان سے زمین تک (کے) ہر کام کا انتظام کرتا ہے۔ پھر وہ ایک روز جس کی مقدار تمہارے شمار کے مطابق ہزار برس ہوگی۔ اس کی طرف صعود (اور رجوع) کرے گا
YusufAli	He rules (all) affairs from the heavens to the earth: in the end will (all affairs) go up to Him, on a Day the space whereof will be (as) a thousand years of your reckoning.
M.Khan	He manages and regulates (every) affair from the heavens to the earth, then it (affair) will go up to Him, in one Day, the space whereof is a thousand years of your reckoning (i.e. reckoning of our present world's time).
Pickthal	He directeth the ordinance from the heaven unto the earth; then it ascendeth unto Him in a Day, whereof the measure is a thousand years of that ye reckon.
Shakir	He regulates the affair from the heaven to the earth; then shall it ascend to Him in a day the measure of which is a thousand years of what you count.

ذَلِكَ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ الْعَزِيزُ الرَّحِيمُ ﴿6﴾

(of) the unseen	الْغَيْبِ	The All-Knower	عَالِمُ	That is He	ذَلِكَ
The Most Merciful	الرَّحِيمِ	The All-Mighty	الْعَزِيزُ	And the seen	وَالشَّهَادَةِ

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Translit	<i>Dhālika `Ālimu Al-Ghaybi Wa Ash-Shahādati Al- `Azīzu Ar-Rahīmu</i>
AhmedAli	وہی چھپی اور کھلی بات کا جاننے والا زبردست مہربان ہے
Jalandhry	یہی تو پوشیدہ اور ظاہر کا جاننے والا (اور) غالب اور رحم والا (خدا) ہے
YusufAli	Such is He, the knower of all things hidden and open, the Exalted (in power) the Merciful;—
M.Khan	That is He, the All-Knower of the unseen and the seen, the All-Mighty, the Most Merciful.
Pickthal	Such is the Knower of the Invisible and the Visible, the Mighty, the Merciful,
Shakir	This is the Knower of the unseen and the seen, the Mighty the Merciful,

الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ ۖ وَبَدَأَ خَلْقَ الْإِنْسَانِ مِنْ طِينٍ ﴿٧﴾

Every	كُلٌّ	Made good	أَحْسَنَ	Who	الَّذِي
And He began	وَبَدَأَ	He created	خَلَقَهُ ۖ	Thing	شَيْءٍ
From	مِنْ	(of) man	الْإِنْسَانِ	The creation	خَلْقَ
				Clay	طِينٍ

Translit	<i>Al-Ladhī `Aḥsana Kulla Shay'in Khalaqahu Wa Bada'a Khalqa Al-'Insāni Min Ṭīnin</i>
AhmedAli	جس نے جو چیز بنائی خوب بنائی اور انسان کی پیدائش مٹی سے شروع کی
Jalandhry	جس نے ہر چیز کو بہت اچھی طرح بنایا (یعنی) اس کو پیدا کیا۔ اور انسان کی پیدائش کو مٹی سے شروع کیا
YusufAli	He Who has made everything which He has created most Good. He began the creation of man with (nothing more than) clay
M.Khan	Who made everything He has created good, and He began the creation of man from clay.
Pickthal	Who made all things good which He created, and He began the creation of man from clay;
Shakir	Who made good everything that He has created, and He began the creation of man from dust.

ثُمَّ جَعَلَ نَسْلَهُ مِنْ سُلَالَةٍ مِنْ مَاءٍ مَهِينٍ ﴿٨﴾

His offspring	نَسْلَهُ	He made	جَعَلَ	Then	ثُمَّ
From	مِنْ	Semen	سُلَالَةٍ	From	مِنْ
		worthless	مَهِينٍ	(water) semen	مَاءٍ

Translit	<i>Thumma Ja`ala Naslahu Min Sulālatin Min Mā'in Mahīnin</i>
AhmedAli	پھر اس کی اولاد نچڑے ہوئے تھیرپانی سے بنائی
Jalandhry	پھر اس کی نسل غلا سے (یعنی) تھیرپانی سے پیدا کی
YusufAli	And made his progeny from a quintessence of the nature of a fluid despised:
M.Khan	Then He made his offspring from semen of despised water (male and female sexual discharge).
Pickthal	Then He made his seed from a draught of despised fluid;
Shakir	Then He made his progeny of an extract, of water held in light estimation.

ثُمَّ سَوَّاهُ وَنَفَخَ فِيهِ مِنْ رُوحِهِ ۖ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ ۖ قَلِيلًا مَّا تَشْكُرُونَ



And breathed	وَنَفَخَ	He fashioned him in due proportion	سَوَّاهُ	Then	ثُمَّ
His soul	رُوحِهِ ۖ	From	مِنْ	Into him	فِيهِ
Hearing (ears)	السَّمْعَ	you	لَكُمُ	And He gave	وَجَعَلَ
Little (is)	قَلِيلًا	And hearts	وَالْأَفْئِدَةَ ۖ	And sight (eyes)	وَالْأَبْصَارَ
		Thanks you give	تَشْكُرُونَ	What	مَا

Translit	Thumma Sawwāhu Wa Nafakha Fīhi Min Rūhihi Wa Ja`ala Lakumu As-Sam`a Wa Al-'Abṣāra Wa Al-'Af'idata Qalīlāan Mā Tashkurūna
AhmedAli	پھر اس کے اعضا درست کیے اور اس میں اپنی روح پھونکی اور تمہارے لیے کان اور آنکھیں اور دل بنایا تم بہت تھوڑا شکر کرتے ہو
Jalandhry	پھر اُس کو درست کیا پھر اس میں اپنی (طرف سے) روح پھونکی اور تمہارے کان اور آنکھیں اور دل بنائے مگر تم بہت کم شکر کرتے ہو
YusufAli	But He fashioned him in due proportion, and breathed into him something of His spirit. And He gave you (the faculties of) hearing and sight and feeling (and understanding): little thanks do ye give!
M.Khan	Then He fashioned him in due proportion, and breathed into him the soul (created by Allāh for that person), and He gave you hearing (ears), sight (eyes) and hearts. Little is the thanks you give!
Pickthal	Then He fashioned him and breathed into him of His Spirit; and appointed for you hearing and sight and hearts. Small thanks give ye!
Shakir	Then He made him complete and breathed into him of His spirit, and made for you the ears and the eyes and the hearts; little is it that you give thanks.

وَقَالُوا إِذَا ضَلَلْنَا فِي الْأَرْضِ أَإِنَّا لَفِي خَلْقٍ جَدِيدٍ ۚ بَلْ هُمْ بِلِقَاءِ رَبِّهِمْ كَافِرُونَ ﴿10﴾

We are (dead and become) lost	ضَلَلْنَا	When	إِذَا	And they say	وَقَالُوا
Shall we	أَإِنَّا	The earth	الْأَرْضِ	In	فِي
New	جَدِيدٍ ۚ	A creation	خَلْقٍ	Be in	لَفِي
The meeting with	بِلِقَاءِ	Then	هُمْ	Nay but	بَلْ
		deny	كَافِرُونَ	Their Lord	رَبِّهِمْ

Translit	Wa Qālū 'A'idhā Ḍalalnā Fī Al-'Ardī 'A'innā Lafī Khalqin Jadīdin Bal Hum Biliqā'i RabbihimKāfirūna
AhmedAli	اور کہتے ہیں کہ ہم جب زمین میں نیست و نابود ہو گئے تو کیا پھر نئے سرے سے پیدا ہوں گے بلکہ وہ اپنے رب سے ملنے کے منکر ہیں
Jalandhry	اور کہنے لگے کہ جب ہم زمین میں ملیا میٹ ہو جائیں گے تو کیا از سر نو پیدا ہوں گے۔ حقیقت یہ ہے کہ یہ لوگ اپنے پروردگار کے سامنے جانے ہی کے قائل نہیں
YusufAli	And they say: "What! when we lie hidden and lost, in the earth shall we indeed be in a creation renewed?" Nay

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	they deny the Meeting with their Lord!
M.Khan	And they say: "When we are (dead and become) lost in the earth, shall we indeed be created anew?" Nay, but they deny the Meeting with their Lord!
Pickthal	And they say: When we are lost in the earth, how can we then be re-created? Nay but they are disbelievers in the meeting with their Lord.
Shakir	And they say: What! when we have become lost in the earth, shall we then certainly be in a new creation? Nay! they are disbelievers in the meeting of their Lord.

﴿قُلْ يَتَوَفَّاكُم مَّلَكُ الْمَوْتِ الَّذِي وُكِّلَ بِكُمْ ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ﴾ 11

The angel	مَلَكٌ	Will take your souls	يَتَوَفَّاكُم	Say	قُلْ
Is set	وُكِّلَ	Who	الَّذِي	Of death	الْمَوْتِ
To	إِلَىٰ	Then	ثُمَّ	Over you	بِكُمْ
		You shall be returned	تُرْجَعُونَ	Your Lord	رَبِّكُمْ

Translit	<i>Qul Yatawaffakum Malaku Al-Mawti Al-Ladhī Wukkila Bikum Thumma 'Ilā RabbikumTurja`ūna</i>
AhmedAli	کہ دو تمہاری جان موت کا وہ فرشتہ قبض کرے گا جو تم پر مقرر کیا گیا ہے پھر تم اپنے رب کے پاس لوٹائے جاؤ گے
Jalandhry	کہ دو کہ موت کا فرشتہ جو تم پر مقرر کیا گیا ہے تمہاری رو میں قبض کر لیتا ہے پھر تم اپنے پروردگار کی طرف لوٹائے جاؤ گے
YusufAli	Say: "The Angel of Death, put in charge of you, will (duly) take your souls: then shall ye be brought back to your Lord."
M.Khan	Say: "The angel of death, who is set over you, will take your souls, Then you shall be brought to your Lord."
Pickthal	Say: The angel of death, who hath charge concerning you, will gather you, and afterward unto your Lord ye will be returned.
Shakir	Say: The angel of death who is given charge of you shall cause you to die, then to your Lord you shall be brought back.

وَلَوْ تَرَىٰ إِذِ الْمُجْرِمُونَ نَاكِسُو رُءُوسِهِمْ عِنْدَ رَبِّهِمْ رَبَّنَا أَبْصَرْنَا وَسَمِعْنَا فَارْجِعْنَا نَعْمَلْ صَالِحًا

إِنَّا مُوقِنُونَ ﴿12﴾

When	إِذِ	You only could see	تَرَىٰ	And if	وَلَوْ
Their heads	رُءُوسِهِمْ	Shall hang	نَاكِسُو	The criminals (sinners)	الْمُجْرِمُونَ
(saying) Our Lord	رَبَّنَا	Their Lord	رَبِّهِمْ	Before	عِنْدَ
So send us back	فَارْجِعْنَا	And heard	وَسَمِعْنَا	We have now seen	أَبْصَرْنَا
Verily we	إِنَّا	Righteous good deeds	صَالِحًا	We will do	نَعْمَلْ
				Now believe with certainty	مُوقِنُونَ

Translit	<i>Wa Law Tarā 'Idhi Al-Mujrimūna Nākisū Ru'ūsihim `Inda Rabbihim Rabbanā 'Abṣarnā Wa Sami`nā Fārji`nā</i>
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	<i>Na`mal Ṣālihāan 'Innā Mūqinūna</i>
AhmedAli	اور کبھی تو دیکھئے جس وقت منکر اپنے رب کے سامنے سر جھکائے ہوئے ہوں گے اے رب ہمارے ہم نے دیکھ اور سن لیا اب ہمیں پھر بھیج دے کہ اچھے کام کریں ہمیں یقین آگیا ہے
Jalandhry	اور تم (تعجب کرو) جب دیکھو کہ گنہگار اپنے پروردگار کے سامنے سر جھکائے ہوں گے (اور کہیں گے کہ) اے ہمارے پروردگار ہم نے دیکھ لیا اور سن لیا تو ہم کو (دنیا میں) واپس بھیج دے کہ نیک عمل کریں بیشک ہم یقین کرنے والے ہیں
YusufAli	If only thou couldst see when the guilty ones will bend low their heads before their Lord, (saying:) "Our Lord! We have seen and we have heard: now then send us back (to the world): we will work righteousness: for we do indeed (now) believe."
M.Khan	And if you only could see when the Mujrimûn (criminals, disbelievers, polytheists, sinners, etc.) shall hang their heads before their Lord (saying): "Our Lord! We have now seen and heard, so send us back (to the world), that we will do righteous good deeds. Verily! We now believe with certainty."
Pickthal	Couldst thou but see when the guilty hang their heads before their Lord, (and say): Our Lord! We have now seen and heard, so send us back; we will do right, now we are sure.
Shakir	And could you but see when the guilty shall hang down their heads before their Lord: Our Lord! we have seen and we have heard, therefore send us back, we will do good; surely (now) we are certain.

وَلَوْ شِئْنَا لَآتَيْنَا كُلَّ نَفْسٍ هُدَاهَا وَلَكِنْ حَقَّ الْقَوْلُ مِنِّي لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ ﴿١٣﴾

Surely We would have given	لَآتَيْنَا	We had willed	شِئْنَا	And if	وَلَوْ
Its guidance	هُدَاهَا	Soul	نَفْسٍ	Every	كُلِّ
The word	الْقَوْلُ	Took effect	حَقَّ	But	وَلَكِنْ
Hell	جَهَنَّمَ	That I will fill	لَأَمْلَأَنَّ	From Me	مِنِّي
And mankind	وَالنَّاسِ	Jinn	الْجِنَّةِ	With	مِنْ
				together	أَجْمَعِينَ

Translit	<i>Wa Law Shi'nā La'ātaynā Kulla Nafsin Hudāhā Wa Lakin Ḥaqqā Al-Qawlu Minnī La'amla'anna Jahannama Mina Al-Jinnati Wa An-Nāsi 'Ajma`īna</i>
AhmedAli	اور اگر ہم چاہتے ہیں تو ہر شخص کو ہدایت پر لے آتے لیکن ہماری بات پوری ہو کر رہی کہ ہم جنوں اور آدمیوں سے جہنم بھر کر دیں گے
Jalandhry	اور اگر ہم چاہتے تو ہر شخص کو ہدایت دے دیتے۔ لیکن میری طرف سے یہ بات قرار پا چکی ہے کہ میں دوزخ کو جنوں اور انسانوں سب سے بھر دوں گا
YusufAli	If We had so willed, We could certainly have brought every soul its true guidance: but the Word from Me will come true. "I will fill Hell with Jinns and men all together."
M.Khan	And if We had willed, surely! We would have given every person his guidance, but the Word from Me took effect (about evil-doers), that I will fill Hell with jinn and mankind together
Pickthal	And if We had so willed, We could have given every soul its guidance, but the word from Me concerning evildoers took effect: that I will fill hell with the jinn and mankind together.
Shakir	And if We had pleased We would certainly have given to every soul its guidance, but the word (which had gone forth) from Me was just: I will certainly fill hell with the jinn and men together.

فَذُوقُوا بِمَا نَسِيتُمْ لِقَاءَ يَوْمِكُمْ هَٰذَا إِنَّا نَسِينَاكُمْ ۖ وَذُوقُوا عَذَابَ الْخُلْدِ بِمَا كُنْتُمْ تَعْمَلُونَ

﴿14﴾

You forgot	نَسِيتُمْ	Because of what	بِمَا	Then taste you	فَذُوقُوا
This	هَٰذَا	(of) the Day of yours	يَوْمِكُمْ	The meeting	لِقَاءَ
And taste you	وَذُوقُوا	We too will forget you	نَسِينَاكُمْ ۖ	Surely	إِنَّا
For what	بِمَا	The abiding	الْخُلْدِ	Torment	عَذَابَ
		do	تَعْمَلُونَ	You used to	كُنْتُمْ

Translit	Fadhūqū Bimā Nasītum Liqā'a Yawmikum Hādhā 'Innā Nasīnākum Wa Dhūqū `AdhābaAl-Khuldi Bimā Kuntum Ta malūna				
AhmedAli	تو اب اس کا مزہ چکھو کہ تم اپنے اس دن کے آنے کو بھول گئے تھے ہم نے تمہیں بھلا دیا اور اپنے کیے کے بدلہ میں ہمیشہ کا عذاب چکھو				
Jalandhry	سو (اب آگ کے) مزے چکھو اس لئے کہ تم نے اُس دن کے آنے کو بھلا رکھا تھا (آج) ہم بھی تمہیں بھلا دیں گے اور جو کام تم کرتے تھے اُن کی سزا میں ہمیشہ کے عذاب کے مزے چکھتے رہو				
YusufAli	"Taste ye then for ye forgot the meeting of this day of yours, and We too will forget you taste— ye the Penalty of Eternity for your (evil) deeds!"				
M.Khan	Then taste you (the torment of the Fire) because of your forgetting the Meeting of this Day of yours, surely! We too will forget you, so taste you the abiding torment for what you used to do				
Pickthal	So taste (the evil of your deeds). Forasmuch as ye forgot the meeting of this your Day, lo! We forget you. Taste the doom of immortality because of what ye used to do.				
Shakir	So taste, because you neglected the meeting of this day of yours; surely We forsake you; and taste the abiding chastisement for what you did.				

إِنَّمَا يُؤْمِنُ بِآيَاتِنَا الَّذِينَ إِذَا ذُكِّرُوا بِهَا خَرُّوا سُجَّدًا وَسَبَّحُوا بِحَمْدِ رَبِّهِمْ وَهُمْ لَا يَسْتَكْبِرُونَ ﴿١٥﴾

﴿15﴾

In Our Signs	بِآيَاتِنَا	Believe	يُؤْمِنُ	Only	إِنَّمَا
They are reminded	ذُكِّرُوا	When	إِذَا	Those who	الَّذِينَ
Prostrate	سُجَّدًا	Fall down	خَرُّوا	Of them	بِهَا
(of) their Lord	رَبِّهِمْ	The praise	بِحَمْدِ	And glorfy	وَسَبَّحُوا
Are proud	يَسْتَكْبِرُونَ	Not	لَا	And they	وَهُمْ

Translit	'Innamā Yu'uminu Bi'āyātina Al-Ladhīna 'Idhā Dhukkirū Bihā Kharrū Sujjadāan Wa Sabbahū Biḥamdi Rabbihim Wa Hum Lā Yastakbirūna				
AhmedAli	بس ہماری آیتوں پر وہ ایمان لاتے ہیں کہ جب انہیں وہ آیتیں یاد دلائی جاتی ہیں تو وہ سجدہ میں گر پڑتے ہیں اور اپنے رب کی حمد کے ساتھ سبح بیان کرتے ہیں				

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	اور وہ تکبر نہیں کرتے
Jalandhry	ہماری آیتوں پر تو وہی لوگ ایمان لاتے ہیں کہ جب اُن کو اُن سے نصیحت کی جاتی ہے تو سجدے میں گر پڑتے اور اپنے پروردگار کی تعریف کے ساتھ تسبیح کرتے ہیں اور غرور نہیں کرتے
YusufAli	Only those believe in Our Signs, who when they are recited to them fall down in adoration, and celebrate the praises of their Lord, nor are they (ever) puffed up with pride.
M.Khan	Only those believe in Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), who, when they are reminded of them fall down prostrate, and glorify the Praises of their Lord, and they are not proud.
Pickthal	Only those believe in Our revelations who, when they are reminded of them, fall down prostrate and hymn the praise of their Lord, and they are not scornful,
Shakir	Only they believe in Our communications who, when they are reminded of them, fall down in prostration and celebrate the praise of their Lord, and they are not proud.

تَتَجَافَىٰ جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿١٦﴾

Of	عَنِ	Their sides	جُنُوبُهُمْ	Forsake	تَتَجَافَىٰ
Their Lord	رَبَّهُمْ	They invoke	يَدْعُونَ	(their) beds	الْمَضَاجِعِ
And of what	وَمِمَّا	And hope	وَطَمَعًا	In fear	خَوْفًا
		They spend	يُنْفِقُونَ	We have bestowed on them	رَزَقْنَاهُمْ

Translit	Tatajāfā Junūbuhum `Ani Al-Maḍāji`i Yad`ūna Rabbahum Khawfāan Wa Ṭama`āan Wa Mimmā Razaqnāhum Yunfiqūna
AhmedAli	اپنے بستروں سے اٹھ کر اپنے رب کو خوف اور امید سے پکارتے ہیں اور ہمارے دیئے میں سے کچھ خرچ بھی کرتے ہیں
Jalandhry	اُن کے پہلو بچھونوں سے الگ رستے میں (اور) وہ اپنے پروردگار کو خوف اور امید سے پکارتے اور جو (مال) ہم نے اُن کو دیا ہے اس میں سے خرچ کرتے ہیں
YusufAli	Their limbs do forsake their beds of sleep, the while they call on their Lord, in Fear and Hope: and they spend (in charity) out of the sustenance which We have bestowed on them.
M.Khan	Their sides forsake their beds, to invoke their Lord in fear and hope, and they spend (in charity in Allāh's Cause) out of what We have bestowed on them
Pickthal	Who forsake their beds to cry unto their Lord in fear and hope, and spend of that We have bestowed on them.
Shakir	Their sides draw away from (their) beds, they call upon their Lord in fear and in hope, and they spend (benevolently) out of what We have given them.

فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُمْ مِنْ قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ ﴿١٧﴾

A soul	نَفْسٌ	Knows	تَعْلَمُ	Not	فَلَا
For them	لَهُمْ	Is kept hidden	أُخْفِيَ	What	مَا
(of their) eyes	أَعْيُنٍ	Joy	قُرَّةِ	Of	مِنْ
They used to	كَانُوا	For what	بِمَا	As a reward	جَزَاءً

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				do	يَعْمَلُونَ
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Translit	<i>Falā Ta'lamu Nafsun Mā 'Ukhfiya Lahum Min Qurrati 'A`yunin Jazā'an Bimā Kānū Ya`malūna</i>
AhmedAli	پھر کوئی شخص نہیں جانتا کہ ان کے عمل کے بدلہ میں ان کی آنکھوں کی کیا ٹھنڈک چھپا رکھی ہے
Jalandhry	کوئی متفحص نہیں جانتا کہ اُن کے لئے کیسی آنکھوں کی ٹھنڈک چھپا کر رکھی گئی ہے۔ یہ ان اعمال کا صلہ ہے جو وہ کرتے تھے
YusufAli	Now no person knows what delights of the eye are kept hidden (in reserve) for them as a reward for their (good) Deeds.
M.Khan	No person knows what is kept hidden for them of joy as a reward for what they used to do
Pickthal	No soul knoweth what is kept hid for them of joy, as a reward for what they used to do.
Shakir	So no soul knows what is hidden for them of that which will refresh the eyes; a reward for what they did.

﴿18﴾ أَفَمَنْ كَانَ مُؤْمِنًا كَمَنْ كَانَ فَاسِقًا ۚ لَا يَسْتَوُونَ ﴿18﴾

A believer	مُؤْمِنًا	Is	كَانَ	Is then he who	أَفَمَنْ
Sinner	فَاسِقًا ۚ	Is	كَانَ	Like him who	كَمَنْ
		Equal are they	يَسْتَوُونَ	Not	لَا

Translit	<i>'Afaman Kāna Mu'umināan Kaman Kāna Fāsiqāan Lā Yastawūna</i>
AhmedAli	کیا مومن اس کے برابر ہے جو نافرمان ہو برابر نہیں ہو سکتے
Jalandhry	بھلا جو مومن ہو وہ اس شخص کی طرح ہو سکتا ہے جو نافرمان ہو؟ دونوں برابر نہیں ہو سکتے
YusufAli	Is then the man who believes no better than the man who is rebellious and wicked? No equal are they.
M.Khan	Is then he who is a believer like him who is Fāsiq (disbeliever and disobedient to Allāh)? Not equal are they
Pickthal	Is he who is a believer like unto him who is an evil-liver? They are not alike.
Shakir	Is he then who is a believer like him who is a transgressor? They are not equal.

﴿19﴾ أَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ جَنَّاتُ الْمَأْوَىٰ نُزُلًا بِمَا كَانُوا يَعْمَلُونَ ﴿19﴾

Believe	آمَنُوا	Those who	الَّذِينَ	As for	أَمَّا
For them	فَلَهُمْ	Righteous deeds	الصَّالِحَاتِ	And do	وَعَمِلُوا
To reside	نُزُلًا	(as shelter)	الْمَأْوَىٰ	Are Gardens	جَنَّاتُ
Do	يَعْمَلُونَ	They used to	كَانُوا	For what	بِمَا

Translit	<i>'Ammā Al-Ladhīna 'Āmanū Wa `Amilū Aṣ-Ṣāliḥāti Falahum Jannātu Al-Ma'wā Nuzulāan Bimā Kānū Ya`malūna</i>
AhmedAli	سو وہ لوگ جو ایمان لائے اور اچھے کام کیے تو ان کے ان کاموں کے سبب جو وہ کیا کرتے تھے ممانی میں ہمیشہ رہنے کے باغ ہیں
Jalandhry	جو لوگ ایمان لائے اور نیک عمل کرتے رہے اُن کے (رہنے کے) لئے باغ ہیں یہ ممانی اُن کاموں کی جزا ہے جو وہ کرتے تھے
YusufAli	For those who believe and do righteous deeds, are Gardens as hospitable homes, for their (good) deeds.

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M.Khan	As for those who believe (in the Oneness of Allāh Islāmīc Monotheism) and do righteous good deeds, for them are Gardens (Paradise) as an entertainment, for what they used to do
Pickthal	But as for those who believe and do good works, for them are the Gardens of Retreat - a welcome (in reward) for what they used to do.
Shakir	As for those who believe and do good, the gardens are their abiding-place; an entertainment for what they did.

وَأَمَّا الَّذِينَ فَسَقُوا فَمَأْوَاهُمُ النَّارُ ۖ كُلَّمَا أَرَادُوا أَنْ يَخْرُجُوا مِنْهَا أُعِيدُوا فِيهَا وَقِيلَ لَهُمْ ذُوقُوا
عَذَابَ النَّارِ الَّتِي كُنْتُمْ بِهَا تُكَذِّبُونَ ﴿20﴾

Sinned	فَسَقُوا	Those who	الَّذِينَ	And as for	وَأَمَّا
Everytime	كُلَّمَا	(is) the Fire	النَّارُ ۖ	Their abode	فَمَأْوَاهُمُ
Get away	يَخْرُجُوا	To	أَنْ	They wish	أَرَادُوا
In it	فِيهَا	They will be put back	أُعِيدُوا	Therefrom	مِنْهَا
Taste you	ذُوقُوا	To them	لَهُمْ	And it will be said	وَقِيلَ
Which	الَّتِي	(of) the Fire	النَّارِ	The torment	عَذَابَ
deny	تُكَذِّبُونَ	(with) in it	بِهَا	You used to	كُنْتُمْ

Translit	Wa 'Ammā Al-Ladhīna Fasaqū Fama'wāhumu An-Nāru Kullamā 'Arādū 'An Yakhrujū Minhā'U'idū Fīhā Wa Qīla Lahum Dhūqū 'Adhāba An-Nāri Al-Ladhī Kuntum Bihi Tukadhdhibūna
AhmedAli	اور مہنوں نے نافرمانی کی ان کا ٹھکانا آگ ہے جب وہاں سے نکلنے کا ارادہ کریں گے تو اس میں پھر لوٹا دیئے جائیں گے اور انہیں کہا جائے گا آگ کا وہ عذاب چکھو جسے تم جھٹلایا کرتے تھے
Jalandhry	اور مہنوں نے نافرمانی کی ان کے رہنے کے لئے دوزخ ہے جب پائیں گے کہ اس میں سے نکل جائیں تو اس میں لوٹا دیئے جائیں گے۔ اور ان سے کہا جائے گا کہ جس دوزخ کے عذاب کو تم جھوٹ سمجھتے تھے اس کے مزے چکھو
YusufAli	As to those who are rebellious and wicked, their abode will be the Fire: every time they wish to get away therefrom, they will be forced thereinto, and it will be said to them: "taste ye the Penalty of the Fire, the which ye were wont to reject as false.
M.Khan	And as for those who are Fāsiqūn (disbelievers and disobedient to Allāh), their abode will be the Fire, everytime they wish to get away therefrom, they will be put back thereto, and it will be said to them: "Taste you the torment of the Fire which you used to deny."
Pickthal	And as for those who do evil, their retreat is the Fire. Whenever they desire to issue forth from thence, they are brought back thither. Unto them it is said: Taste the torment of the Fire which ye used to deny.
Shakir	And as for those who transgress, their abode is the fire; whenever they desire to go forth from it they shall be brought back into it, and it will be said to them: Taste the chastisement of the fire which you called a lie.

وَلَنَذِقَنَّهُمْ مِنَ الْعَذَابِ الْأَدْنَىٰ دُونَ الْعَذَابِ الْأَكْبَرِ لَعَلَّهُمْ يَرْجِعُونَ ﴿21﴾

The torment	الْعَذَابِ	(from) of	مِنْ	And verily We will make them taste	وَلَنَذِقَنَّهُمْ
Torment	الْعَذَابِ	Prior to	دُونَ	The near	الْأَدْنَىٰ

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They may return	يَرْجِعُونَ	In order that	لَعَلَّهُمْ	The supreme	الْأَكْبَرُ
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Translit	Wa Lanudhīqannahum Mina Al-'Adhābi Al-'Adnā Dūna Al-'Adhābi Al-'Akbari La'allahum Yarji'ūna				
AhmedAli	اور ہم انہیں قریب کا عذاب بھی اس بڑے عذاب سے پہلے چکھائیں گے تاکہ وہ باز آجائیں				
Jalandhry	اور ہم اُن کو (قیامت کے) بڑے عذاب کے سوا عذاب دنیا کا بھی مزہ چکھائیں گے۔ شاید (ہماری طرف) لوٹ آئیں				
YusufAli	And indeed We will make them taste of the Penalty of this (life) prior to the supreme Penalty in order that they may (repent and) return.				
M.Khan	And verily, We will make them taste of the near torment (i.e. the torment in the life of this world, i.e. disasters, calamities, etc.) prior to the supreme torment (in the Hereafter), in order that they may (repent and) return (i.e. accept Islām).				
Pickthal	And verily We make them taste the lower punishment before the greater, that haply they may return.				
Shakir	And most certainly We will make them taste of the nearer chastisement before the greater chastisement that haply they may turn.				

وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ ثُمَّ أَعْرَضَ عَنْهَا ۚ إِنَّا مِنَ الْمُجْرِمِينَ مُنتَقِمُونَ ﴿٢٢﴾

Than he who	مِمَّنْ	Does more wrong	أَظْلَمُ	And who	وَمَنْ
Of His Lord	رَبِّهِ	Of the Verses	بِآيَاتِ	Is reminded	ذُكِّرَ
Therefrom	عَنْهَا ۚ	He turns aside	أَعْرَضَ	Then	ثُمَّ
The criminals	الْمُجْرِمِينَ	From	مِنْ	Verily We	إِنَّا
				Shall exact retribution	مُنتَقِمُونَ

Translit	Wa Man 'Aẓlamu Mimman Dhukkira Bi'āyāti Rabbihi Thumma 'A'raḍa 'Anhā 'Innā Mina Al-Mujrimīna Muntaqimūna				
AhmedAli	اور اس سے بڑھ کر کون ظالم ہوگا جسے اس کے رب کی آیتوں سے سچایا جائے پھر وہ ان سے منہ موڑے ہمیں تو گنہگاروں سے بدلہ لینا ہے				
Jalandhry	اور اس شخص سے بڑھ کر ظالم کون جس کو اس کے پروردگار کی آیتوں سے نصیحت کی جائے تو وہ اُن سے منہ پھیر لے۔ ہم گنہگاروں سے ضرور بدلہ لینے والے ہیں				
YusufAli	And who does more wrong than one to whom are recited the Signs of his Lord, and who then turns away therefrom? Verily from those who transgress We shall exact (Due) Retribution.				
M.Khan	And who does more wrong than he who is reminded of the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of his Lord, then turns aside therefrom? Verily, We shall exact retribution from the Mujrimûn (criminals, disbelievers, polytheists, sinners, etc.)				
Pickthal	And who doth greater wrong than he who is reminded of the revelations of his Lord, then turneth from them. Lo! We shall requite the guilty.				
Shakir	And who is more unjust than he who is reminded of the communications of his Lord, then he turns away from them? Surely We will give punishment to the guilty.				

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَلَا تَكُنْ فِي مِرْيَةٍ مِنْ لِقَائِهِ ۖ وَجَعَلْنَاهُ هُدًى لِبَنِي إِسْرَائِيلَ

﴿23﴾

Moses	مُوسَى	We have given	آتَيْنَا	And indeed	وَلَقَدْ
Be you	تَكُنْ	So not	فَلَا	The Scripture	الْكِتَابَ
Of	مِنْ	Doubt	مِرْيَةٍ	in	فِي
A guide	هُدًى	And We made it	وَجَعَلْنَاهُ	Meeting him	لِقَائِهِ ۖ
		(of) Isreal	إِسْرَائِيلَ	To the Children	لِبَنِي

Translit	Wa Laqad 'Ātaynā Mūsā Al-Kitāba Falā Takun Fī Miryatin Min Liqā'ihī Wa Ja`alnāhu HudāanLibanī 'Isrā'īla				
AhmedAli	اور البتہ ہم نے موسیٰ کو کتاب دی تھی پھر آپ اس کے ملنے میں شک نہ کریں اور ہم نے ہی اسے بنی اسرائیل کے لیے راہ نما بنایا تھا				
Jalandhry	اور ہم نے موسیٰ کو کتاب دی تو تم اُن کے ملنے سے شک میں نہ ہونا اور ہم نے اس (کتاب) کو (یا موسیٰ کو) بنی اسرائیل کے لئے (ذریعہ) ہدایت بنایا				
YusufAli	We did indeed aforetime give the Book to Moses: be not then in doubt of its reaching (thee): and We made it a guide to the Children of Israel.				
M.Khan	And indeed We gave Mûsa (Moses) the Scripture [the Taurât (Torah)]. So be not you in doubt of meeting him [i.e. when you met Mûsa (Moses) during the night of Al-Isra' and Al-Mi'râj over the heavens]. And We made it [the Taurât (Torah)] a guide to the Children of Israel				
Pickthal	We verily gave Moses the Scripture; so be not ye in doubt of his receiving it; and We appointed it a guidance for the Children of Israel.				
Shakir	And certainly We gave the Book to Musa, so be not in doubt concerning the receiving of it, and We made it a guide for the children of Israel.				

وَجَعَلْنَا مِنْهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا ۖ وَكَانُوا بِآيَاتِنَا يُوقِنُونَ ﴿24﴾

Leaders	أَئِمَّةً	From among them	مِنْهُمْ	And We made	وَجَعَلْنَا
When	لَمَّا	Under Our Command	بِأَمْرِنَا	Giving guidance	يَهْدُونَ
In Our Verses (Signs)	بِآيَاتِنَا	And used to	وَكَانُوا	They were patient	صَبَرُوا ۖ
				Believe with certainty	يُوقِنُونَ

Translit	Wa Ja`alnā Minhum 'A'immatan Yahdūna Bi'amrinā Lammā Ṣabarū Wa Kānū Bi'āyātīnā Yūqinūna				
AhmedAli	اور ہم نے ان میں سے پیشوا بنائے تھے جو ہمارے حکم سے رہنمائی کرتے تھے جب انہوں نے صبر کیا تھا اور وہ ہماری آیتوں پر یقین بھی رکھتے تھے				
Jalandhry	اور ان میں سے ہم نے پیشوا بنائے تھے جو ہمارے حکم سے ہدایت کیا کرتے تھے۔ جب وہ صبر کرتے تھے اور وہ ہماری آیتوں پر یقین رکھتے تھے				
YusufAli	And We appointed, from among them, Leaders, giving guidance under Our command, so long as they persevered with patience and continued to have faith in Our Signs.				
M.Khan	And We made from among them (Children of Israel), leaders, giving guidance under Our Command, when they were patient and used to believe with certainty in Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.)				
Pickthal	And when they became steadfast and believed firmly in Our revelations, We appointed from among them				

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	leaders who guided by Our command.
Shakir	And We made of them Imams to guide by Our command when they were patient, and they were certain of Our communications.

﴿25﴾ إِنَّ رَبَّكَ هُوَ يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ

Is He Who	هُوَ	Our Lord	رَبَّكَ	Verily	إِنَّ
On the Day	يَوْمَ	Between them	بَيْنَهُمْ	Will judge	يَفْصِلُ
They used to	كَانُوا	Concerning what	فِيمَا	(of) Resurrection	الْقِيَامَةِ
		differ	يَخْتَلِفُونَ	In it	فِيهِ

Translit	'Inna Rabbaka Huwa Yafṣilu Baynahum Yawma Al-Qiyāmati Fīmā Kānū Fīhi Yakhtaliḥūna
AhmedAli	بے شک تیرا رب ہی قیامت کے دن ان میں فیصلہ کرے گا جس بات میں وہ اختلاف کرتے تھے
Jalandhry	بلاشبہ تمہارا پروردگار ان میں جن باتوں میں وہ اختلاف کرتے تھے۔ قیامت کے روز فیصلہ کر دے گا
YusufAli	Verily thy Lord will judge between them on the Day of Judgement, in the matters wherein they differ (among themselves).
M.Khan	Verily, your Lord will judge between them on the Day of Resurrection, concerning that wherein they used to differ
Pickthal	Lo! thy Lord will judge between them on the Day of Resurrection concerning that wherein they used to differ.
Shakir	Surely your Lord will judge between them on the day of resurrection concerning that wherein they differ.

﴿26﴾ أَوَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنَ الْقُرُونِ يَمْشُونَ فِي مَسَاكِينِهِمْ ۚ إِنَّ فِي ذَلِكَ لَآيَاتٍ

For them	لَهُمْ	(that) it guides (explains)	يَهْدِ	Is it not	أَوَلَمْ
Before them	مِنْ قَبْلِهِمْ	We have destroyed	أَهْلَكْنَا	How many	كَمْ
They walk about	يَمْشُونَ	Previous generations	الْقُرُونِ	(of)	مِنْ
Verily	إِنَّ	Their dwellings	مَسَاكِينِهِمْ ۚ	In	فِي
(are) truly signs	لَآيَاتٍ ۚ	That	ذَلِكَ	In	فِي
		They listen	يَسْمَعُونَ	Would not	أَفَلَا

Translit	'Awalam Yahdi Lahum Kam 'Ahlaknā Min Qablihim Mina Al-Qurūni Yamshūna Fī Masākinihim'Inna Fī Dhālika La'āyātīn 'Afalā Yasma'ūna
AhmedAli	کیا انہیں اس سے بھی رہنمائی نہ ہوئی کہ ان سے پہلے ہم نے کتنی جماعتیں ہلاک کر دی ہیں جن کے گھروں میں یہ چلتے پھرتے ہیں بے شک اس میں بڑی نشانیاں ہیں پھر کیا وہ سنتے بھی نہیں
Jalandhry	کیا ان کو اس (امر) سے ہدایت نہ ہوئی کہ ہم نے ان سے پہلے بہت سی امتوں کو جن کے مقامات سکونت میں یہ چلتے پھرتے ہیں ہلاک کر دیا۔ بیشک اس

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	میں نشانیاں ہیں۔ تو یہ سنتے کیوں نہیں
YusufAli	Does it not teach them a lesson, how many generations We destroyed before them, in whose dwellings they (now) go to and fro? Verily in that are Signs: do they not then listen?
M.Khan	Is it not a guidance for them, how many generations We have destroyed before them in whose dwellings they do walk about? Verily, therein indeed are signs. Would they not then listen?
Pickthal	Is it not a guidance for them (to observe) how many generations We destroyed before them, amid whose dwelling places they do walk? Lo! therein verily are portents! Will they not then heed?
Shakir	Does it not point out to them the right way, how many of the generations, in whose abodes they go about, did We destroy before them? Most surely there are signs in this; will they not then hear?

أَوَلَمْ يَرَوْا أَنَّا نَسُوقُ الْمَاءَ إِلَى الْأَرْضِ الْجُرْزِ فَنُخْرِجُ بِهِ زَرْعًا تَأْكُلُ مِنْهُ أَنْعَامُهُمْ وَأَنْفُسُهُمْ ۖ أَفَلَا يُبْصِرُونَ ﴿27﴾

That We	أَنَا	They seen	يَرَوْا	Have not	أَوَلَمْ
To	إِلَى	Water	الْمَاءَ	Drive	نَسُوقُ
We bring forth	فَنُخْرِجُ	The dry without any vegetation	الْجُرْزِ	Land	الْأَرْضِ
Eat	تَأْكُلُ	Crops	زَرْعًا	With it	بِهِ
And they themselves	وَأَنْفُسُهُمْ ۖ	Their cattle	أَنْعَامُهُمْ	From it	مِنْهُ
		They see	يُبْصِرُونَ	Will not	أَفَلَا

Translit	'Awalam Yaraw 'Annā Nasūqu Al-Mā'a 'Ilā Al-'Ardi Al-Juruzi Fanukhriju Bihi Zar`āan Ta'kulu Minhu 'An`āmuhum Wa 'Anfusuhum 'Afalā Yubshirūna
AhmedAli	کیا وہ نہیں دیکھتے کہ ہم پانی کو خشک زمین کی طرف رواں کر کے اس سے کھیتی نکالتے ہیں جس سے ان کے چارپائے اور وہ خود بھی کھاتے ہیں پھر کیا وہ دیکھتے نہیں
Jalandhry	کیا انہوں نے نہیں دیکھا کہ ہم بخر زمین کی طرف پانی رواں کرتے ہیں پھر اس سے کھیتی پیدا کرتے ہیں جس میں سے ان کے چوپائے بھی کھاتے ہیں اور وہ خود بھی (کھاتے ہیں) تو یہ دیکھتے کیوں نہیں۔
YusufAli	And do they not see that We do drive Rain to parched soil (bare of herbage), and produce therewith crops, providing food for their cattle and themselves? Have they not the vision?
M.Khan	Have they not seen how We drive water to the dry land that has no any vegetation, and therewith bring forth crops providing food for their cattle and themselves? Will they not then see?
Pickthal	Have they not seen how We lead the water to the barren land and therewith bring forth crops whereof their cattle eat, and they themselves? Will they not then see?
Shakir	Do they not see that We drive the water to a land having no herbage, then We bring forth thereby seed-produce of which their cattle and they themselves eat; will they not then see?

وَيَقُولُونَ مَتَى هَذَا الْفَتْحُ إِن كُنْتُمْ صَادِقِينَ ﴿28﴾

This	هَذَا	When (comes)	مَتَى	And they say	وَيَقُولُونَ
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You are	كُنتُمْ	If	إِنْ	Decision	الْفَتْحُ
				Telling the truth	صَادِقِينَ

Translit	Wa Yaqūlūna Matá Hādhā Al-Fathu 'In Kuntum Šādiqīna				
AhmedAli	اور کہتے ہیں کہ اگر تم سچے ہو تو یہ فیصلہ کب ہوگا				
Jalandhry	اور کہتے ہیں اگر تم سچے ہو تو یہ فیصلہ کب ہوگا؟				
YusufAli	They say: "When will this decision be, if ye are telling the truth?"				
M.Khan	They say: "When will this Fath (Decision) be (between us and you, i.e. the Day of Resurrection), if you are telling the truth?"				
Pickthal	And they say: When cometh this victory (of yours) if ye are truthful?				
Shakir	And they say: When will this judgment take place, If you are truthful?				

قُلْ يَوْمَ الْفَتْحِ لَا يَنْفَعُ الَّذِينَ كَفَرُوا إِيمَانُهُمْ وَلَا هُمْ يُنْظَرُونَ ﴿29﴾

(of) Decision	الْفَتْحِ	On the Day	يَوْمَ	Say	قُلْ
Those who	الَّذِينَ	Will benefit	يَنْفَعُ	Not	لَا
And nor	وَلَا	Their faith	إِيمَانُهُمْ	Deny	كَفَرُوا
		Will be granted respite	يُنْظَرُونَ	They	هُمْ

Translit	Qul Yawma Al-Fathi Lā Yanfa`u Al-Ladhīna Kafarū 'Imānuhum Wa Lā Hum Yunzarūna				
AhmedAli	کہہ دو کہ فیصلہ کا دن کافروں کو ان کا ایمان لانا نفع نہ دے گا اور نہ ہی انہیں مہلت دی جائے گی				
Jalandhry	کہہ دو کہ فیصلہ کے دن کافروں کو ان کا ایمان لانا کچھ بھی فائدہ نہ دے گا اور نہ ان کو مہلت دی جائے گی				
YusufAli	Say: "On the Day of Decision, no profit will it be to Unbelievers if they (then) believe! Nor will they be granted a respite."				
M.Khan	Say: "On the Day of Al-Fath (Decision), no profit will it be to those who disbelieve if they (then) believe! Nor will they be granted a respite."				
Pickthal	Say (unto them): On the day of the victory the faith of those who disbelieve (and who then will believe) will not avail them, neither will they be reprieved.				
Shakir	Say: On the day of judgment the faith of those who (now) disbelieve will not profit them, nor will they be respited.				

فَاعْرِضْ عَنْهُمْ وَانْتَظِرْ إِنَّهُمْ مُنْتَظَرُونَ ﴿30﴾

And wait	وَانْتَظِرْ	From them	عَنْهُمْ	So turn aside	فَاعْرِضْ
		(are) awaiting	مُنْتَظَرُونَ	Verily they	إِنَّهُمْ

Translit	Fa'a`rid `Anhum Wa Antažir 'Innahum Muntažirūna				
AhmedAli	سوان سے کنارہ کر اور انتظار کرو وہ بھی انتظار کر رہے ہیں				

The Holy Quran

The Prostration

Sura # 32 – 30 Verses - Makkah

سورة السجدة

Jalandhry	تو اُن سے منہ پھیر لو اور انتظار کرو یہ بھی انتظار کر رہے ہیں
Yusuf Ali	So turn away from them and wait: they too are waiting.
M.Khan	So turn aside from them (O Muhammad SAW) and await, verily they (too) are awaiting
Pickthal	So withdraw from them (O Muhammad), and await (the event). Lo! they (also) are awaiting (it).
Shakir	Therefore turn away from them and wait, surely they too are waiting.